

Unit 1: Cultural Awareness

Objectives

At the end of this unit, you will

Be aware of the following

- Broad implications of culture
- Reasons cultural awareness is important for military intelligence linguists
- Cultural awareness advantages possessed by military personnel
- American and East Asian values expressed through proverbs
- Contrasting East Asian and American values
- Differing perceptions (American/East Asian) of time
- Steps to build cultural sensitivity
- Barriers to cultural understanding
- Treatment plan for cultural shock

Identify

- Culture
- Peace Operations
- General Joseph W. Stilwell
- Proverbs
- Monochronic and polychronic time
- Creative generalizations
- Perceptions
- Ethnocentrism, Prejudice, Stereotypes, Culture Shock

Realize

- Ease in making cultural misperceptions
- Continuous learning required for cultural awareness
- Cultural variety experienced in American society
- Interconnectedness of religion and culture
- Information glut as a barrier to understanding
- Manifestations of culture shock

Unit 1: Cultural Awareness

"The new military needs soldiers [sailors, airmen, marines] who can deal with a diversity of peoples and cultures, who can tolerate ambiguity, take initiative, and ask questions."

-- Alvin and Heidi Toffler, War and Anti-War, p. 74.

General Joseph Stilwell "found that American military education had proved deficient. Lacking knowledge of the methods and characteristics of foreign countries, our men 'knew how to deal only in the American way and when this failed to bring results they became confused and lost patience.' He believed the educational system would have to take account of this problem if the United States expected to hold a leading place among the international armies of tomorrow."

-- Barbara Tuchman, Stilwell and the American Experience in China, 1911-1945.

"The central elements of any culture or civilization are language and religion..."

In coping with identity crisis, what counts for people are blood and belief, faith and family. People rally to those with similar ancestry, religion, language, values, and institutions and distance themselves from those with different ones."

-- Professor Samuel Huntington, The Clash of Civilizations, pp. 59, 126.

"The rediscovery of the Vietnam War suggests that its most important legacy may be the lesson that unique historical, political, cultural, and social factors always impinge on the military."

--American Military History--The U.S. Army in Vietnam, p. 693.

I. Culture--What is it?

"The values, beliefs and attitudes influencing behavior and relationships within a given group."
(Richard Mead, International Management, p. 6.)

That which guides people in their thinking, acting and feeling. Language, values, customary behaviors; ideas, beliefs and patterns of thinking; these attributes describe social characteristics of a people.

This total way of life of a group--passed on from generation to generation--is the shared culture of that populace.

II. Why is Cultural Awareness Important for Military Linguists?

1. Peace Operations Historically, military strategists often viewed cultural factors on the battlefield as insignificant. Recent peace operations and combined United Nations/multinational ventures however, illustrate the importance of these considerations.

"Population distribution, ethnic backgrounds, languages, religious beliefs, and political loyalties of civilian personnel all emerge as significant components of successful intelligence collection."
(FM 100-23, Peace Operations, p. 46.)

2. Intelligence Including the cultural dimension enables a more complete intelligence picture. In a recent Parameters article, Dr. Paul Bellutowski, of the U.S. Marine Corps Command and Staff College, wrote...



"Understanding culture may help to answer important military and civil questions such as the will of the enemy to fight, the determination of resistance groups to persevere, or the willingness of the populace to support insurgents or warlords." (Parameters, Spring 96, p. 34.)

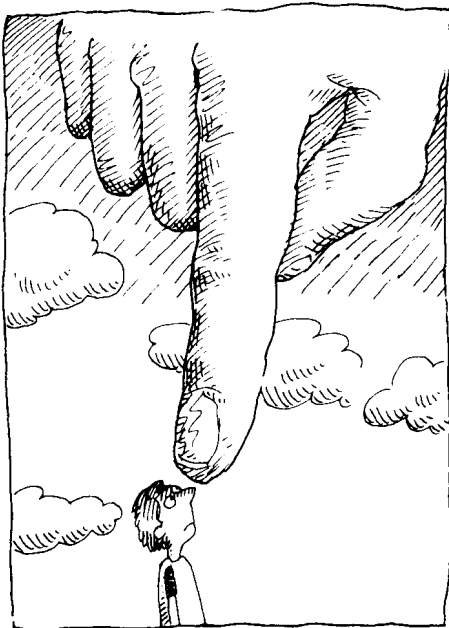
On the strategic level, this dimension influences directions of campaigns and coalition partnerships. On a tactical level, cultural awareness promotes fuller understanding of sources, and the worldviews from which intelligence data arises.

3. Allies Awareness of distinct practices and ways facilitates harmonious interaction with Allied counterparts.

When perceptions become rigid, negative attitudes (stereotypes) set in. Communication falters, animosities fester and suspicions arise.

Cultural awareness, on the other hand, of one's own and another's culture, enhances communication and facilitates positive interaction between peoples.

Guidance outlined for commanders in Field Manual 100-5, Operations, is instructive. Combined operations, involving military forces of two or more nations, display the need for cultural awareness by U.S. personnel.



"Differences in work ethic, standards of living, religion, and discipline affect the way nations approach war. Commanders cannot ignore these differences because they represent potential major problems."

Even seemingly minor differences, such as dietary restrictions or officer/soldier relationships, can have great impact. Commanders may have to accommodate religious holidays, prayer calls, and other unique

cultural traditions that are important to allies." (FM 100-5, p. 5-2)

Desert Storm/Shield accentuated the need for cultural sensitivity. General H. Norman Schwarzkopf's knowledge of Saudi Arabian ways enabled him to adjust to customs of the Arabian Peninsula.

Guidelines for U.S. Army staff included sensitivity to traditional practices, acceptance of the situation, and patience. Writes General Schwarzkopf, "I'm not known for being patient, but to do the job there [Saudi Arabia], that's just what I was. Decisions that would require fifteen minutes in Tampa or Washington would often consume three hours in Riyadh, as we sipped coffee, told stories and philosophized." (It Doesn't Take a Hero, p. 334.)

For Desert Storm/Shield/Farewell Chief of Logistics LTG Gus Pagonis, the total experience was one of continuous learning. Recognition of the importance of religion, non-verbal communication patterns, gender issues and nuances of gestures and taboos played a big role.

Displaying calmness and self-control in all settings became foremost.



"I am a blunt person, and I'm not known as a paragon of patience. But I soon learned that in the Middle East, you have to go slow to go fast. And so we did." (Moving Mountains, p. 107.)

4. Military Occupational Specialty (MOS) Flexibility

Linguists--whatever their specific MOS--must realize their language abilities cause them to be seen as subject matter experts by their command. Depending on the need or crisis at hand, linguists may be called upon to interpret, translate, or serve as cultural advisors to the command. These varying tasks may be assigned in addition to specific skills required of interrogators, voice intercept operators or analysts.

Former VII Corps (during Desert Storm) and Forces Command (FORSCOM) commander General Frederick M. Franks, Jr. wrote concerning the flexibility and adaptability required of today's military member.

"We will not have room for specialists. We must develop a team that plays both ways, a team that is scrappy and willing to perform many missions, a team that is versatile and agile." (FM 100-23, Peace Operations, p. 87.)

III. Cultural Awareness Advantages Possessed by Military Personnel

1. Diversity The United States military is the largest, most diverse organization in our nation. Ethnic, racial and regional diversity is built in to the force structure.



There is much variety in our country, even though a common culture centered in the Constitution binds all Americans together. Consider the differences displayed depending on whether one comes from an urban/rural, suburb/inner city setting.

Regional contrasts--from the Eastern establishment to the South, Southern California to the Mid West--make for distinct ways of looking at the world. Ethnic backgrounds, whether Native American, Hispanic, African

American, Caucasian, Asian American--tend to influence one's overall perspective.

Responses to social/political issues also express this variety. Think of reactions to the following topics:

- The federal deficit
- Gun control
- Ordination of women
- Gays/lesbians in military
- Abortion
- Home schooling
- Women in combat
- Priests and marriage
- Pay for professional athletes

With many of these topics, responses vary. Emotions simmer. Discussions often become so heated that rational dialogue leaves the picture. When we realize the volatile nature of disagreements to issues within our own land, then we can more readily empathize with differences expressed by individuals within other countries.

2. Basic Training



Basic training instills values which contribute to successful handling of new, culturally sensitive settings.

3. DLIFLC In the laboratory of the Defense Language Institute Foreign Language Center classroom, we're privileged to observe manners, customs and folkways of instructors who come from many different countries and cultures.

4. Joint Operations The joint environment within our Armed Forces promotes respect and mannerliness which can easily be adapted to new settings.

5. Being American Living daily with the variety possessed by our own society constitutes a real cultural awareness advantage.



IV. Values

1. Values Expressed Through Proverbs Proverbs--short, pithy sayings commonplace within a culture--also describe basic values of a people. Customary sayings of Americans include:

- A penny saved is a penny earned.
- Time is money.
- Early to bed, early to rise, makes a person healthy, wealthy, and wise.
- God helps those who help themselves.
- No rest for the wicked.
- You've made your bed, now go sleep in it.
- The squeaky wheel gets the grease.
- A stitch in time saves nine.
- If at first you don't succeed, try, try again.
- Laugh and the world laughs with you; weep and you weep alone.
- Never let them see you sweat.

Contrasting Chinese, Korean and Japanese proverbs, adapted from Kim Yong-Chol's Proverbs, East and West, consist of:

- One with a settled disposition will think even cabbage roots are fragrant.

- He who would stand up in the world must first learn to stoop.
- Forgetting evil and speaking only good helps to hold society together and preserve [humankind's] dignity with one another.
- Without old paintings in the hall, a family cannot be said to be established.
- All happiness in the world arises from a wish for the welfare of others; all misery arises from indulging the self.
- As the eagle's call echoes in the mountains, so a person's name continues after his death.
- Peace is happiness; merit is long life; contentment is wealth; and the obtaining of one's desires is honor.
- The husband will never banish from his household the wife who shared all the weal and woe with him.
- The riper the grain is, the lower it hangs its head.
- The family that has an old person in it possesses a precious jewel.

- A wise student questions his or her own skill, not the examiner's competence.
- An egg should never argue with a rock.



- Never should we dare to injure the bodies that we have received from our parents.
- He who goes out of his house in search of happiness runs after a shadow.

2. American Values In his book entitled American Ways, author Gary Althen identifies the following common American values and assumptions.

- **Individualism and privacy**



Seeing ourselves as separate individuals, responsible for our own lives and destinies, is perhaps our most common characteristic as a people.

- **Equality** Overall, we have a deep faith in the fundamental way all people are equal, with no one born superior to anyone else.
- **Informality** Speech, dress, posture, and casualness all indicate the general unpretentious manner in which we approach life.
- **Future, change, progress** The future, rather than history and tradition, is our most pressing concern. Prospects for growth and development become primary considerations.
- **Goodness of humanity** We tend to see people as basically good.



The widespread emphasis on education, training, and self-improvement--where individuals through effort can better themselves--demonstrates this value.

- **Time**

We place efficiency, organization and disciplined use of time as a high priority. The "immediate instant," becomes the focus.

Because our "daily life is among the fastest on earth...Time horizons are truncated...(We have a hard time empathizing) "with the feelings of warring Arabs and Israelis who defend their positions by citing 2,000 year old claims." (Toffler, War and Anti-War, p. 248.)

- **Achievement, action, work, materialism** Someone who gets the job done is highly valued. Motivated achievers become valued associates. Successful, action oriented, on-the-go individuals who make something of themselves receive high regard.
- **Directness and assertiveness**

We practice a frank, open and direct way of communicating. Laying all the cards on the table and getting to the point speak to this straightforward manner practiced by many Americans.

3. Chinese Values In their book, Encountering the Chinese, We Wenzhong and Cornelius Grove identify the following fundamental values of Chinese culture which contrast with basic orientations of the United States. These values could apply to many of the cultures of East and Southeast Asian peoples.

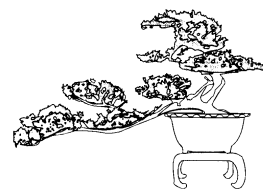
- **Collective**

Individuals subordinate their personal goals to those of the collective--the whole group of individuals together. The smallest unit of society is not the individual, rather the collective. Whether work unit, family, or village neighbors, the community is the most important social unit.

- **Large power distance** Chinese peoples tend to accept the fact that institutional and organizational power is unequally distributed in society. There is a comfortableness with the unequal distribution of power. Acceptance of traditional values of respect shown to age, seniority, rank, maleness, family background and government authority exhibit and reinforce this trait.

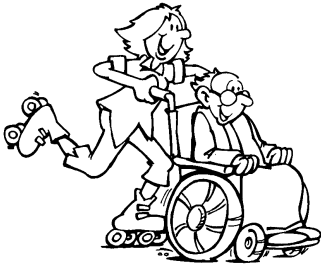
- **Harmony**

Intergroup harmony and avoidance of overt conflict in interpersonal relationships--especially with family members, close fiends and colleagues--is a matter of supreme concern.



- **Connections** A developed relationship, connection, obligation or sense of dependency (guanxi [gwahn-shyee]) is important. Obtaining supplies or gaining access to scarce goods and services is often accomplished through establishment of personal relationships. The American phrases "Who you know" and "You owe me one" may indicate a partial implementation of the guanxi concept.

- **Face** The perception that others within your social group have of you denotes face. Asian cultures value face to a higher degree than many Americans. Qualities emphasized by specific Asian societies include: empathy (Japan), interpersonal sensitivity (Korea), dignity and consideration (Malaysia), consideration for others (Thailand), social acceptance (Philippines), and good moral character/achieved reputation (Chinese).
- **Filial piety**



Hsiao (sheeou--filial piety) describes the honor and reverence children show to both living and dead parents. The concept also indicates how elders have a responsibility to produce sons to carry on their lineage.

Other values, in no particular order, include:

- | | |
|---|---|
| • Tolerance of others | • Close, intimate friendship |
| • Moderation | • Loyalty to superiors |
| • Patriotism | • Self-cultivation |
| • Sense of cultural superiority | • Thrift |
| • Contentedness with one's position in life | • Courtesy |
| • Industry | • Observation of rites and social rituals |
| • Solidarity with others | • Kindness |
| • Sincerity | • Patience |
| • Trustworthiness | • Having a sense of shame |
| • Humility | • Having few desires |
| • Personal steadiness and stability | • Knowledge |
| • Keeping oneself pure and disinterested | • Noncompetitiveness |
| • Adaptability | • Persistence |
| | • Chastity in women |

4. Perceptions of Time Another way to contrast Americans and many other peoples of the world is to analyze the patterns of time as described by Edward T. Hall in his book Understanding Cultural Differences. **Monochronic** (one thing at a time) tends to describe many Americans. **Polychronic** (involved with many things at once) people comprise most of the non-European countries of the world.

For many East and Southeast Asian peoples, there is a tendency not to be as preoccupied as Americans with efficient use of time.



Monochronic People:

- Do one thing at a time.
- Concentrate on the job.
- Take time commitments seriously (deadlines, schedules).
- Are committed to the job.
- Adhere religiously to plans.



Polychronic People:

- Do many things at once.
- Are highly distractible and subject to interruptions.
- Consider time commitments an objective to be achieved, if possible.
- Are committed to people and human relationships.
- Change plans often and easily.

- Are concerned about not disturbing others; follow rules of privacy and consideration.
- Show great respect for private property; seldom borrow or lend.
- Emphasize promptness.
- Are accustomed to short-term relationships.
- Are more concerned with those to whom they are closely related than with privacy.
- Borrow and lend things often and easily.
- Base promptness on the relationship.
- Have a strong tendency to build lifetime relationships.

V. Developing Cultural Sensitivity

How can we effectively build our own cultural sensitivities? Certainly abilities acquired throughout basic training help. The joint military service environment promotes sensitivity. Even observing language instructors can assist. Wholehearted dedication is necessary. But what attitudes promote positive interaction with those from another culture? Can we develop cultural awareness "templates" to enhance our intelligence-gathering capabilities?

1. Maintain Creativity When Using Generalizations

Given the great diversity found in many of the world's regions and cultures, it is difficult to accurately make broad, conclusive statements about others. Cultures and peoples are multi-layered, complex entities. With care, we can discern commonalities and differences between cultures.

Put another way, *"In some ways, all people are alike. In some ways, groups of people resemble each other. In some ways, every person is unique"* (Althen, *American Ways*, p. xii.)

Richard Mead, in his work entitled International Management, describes the use of generalizations. Overgeneralizing leads easily to stereotypes and prejudices. Sweeping statements routinely introduce incorrect conclusions. Yet...



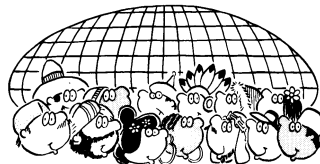
Creative generalizations, concepts tempered with care, refinement, always subject to modification and open to change--enable us to operate efficiently. When kept dynamic, flexible and tentative, this reasoning enables us to make intelligible statements about others.

2. Practice Civility Seeing other people as individuals like ourselves, whose way of life has meaning and continuity, promotes understanding.

Treating ideas, manners and customs with respect deepens our capacity to appreciate another's culture. Being civil--courteous, considerate and polite--opens doors for dialogue and discovery.

3. Realize the Interconnectedness of Religion and Culture Our American society respects the division between church and state. The Constitution guarantees the free exercise of religion for all United States citizens. A spiritual/civil division often exists. Many other countries recognize no such differentiation.

In many areas of the world, politics, economics and government are not divorced from religious belief.



As a modernization process occurs across many parts of the globe, religion--rather than decreasing in importance--actually becomes a force for political and societal renewal.

Religious persuasion runs deep. It permeates many societies. Our recognition of, and appreciation for, this intensity of religious ex-pression enhances sensitivity to others.

4. Be Aware of Differing Perspectives. The following story, adapted from The Unsnorne Book of World Religions, illustrates the wide assortment of viewpoints which can be present.

"A mysterious beast appeared in the Land of the Blind. The king sent his courtiers to investigate. They waited until [the beast] was asleep and then warily touched it.

'It's like a wall,' said the man feeling the elephant's side.

'It's like a spear,' said the man touching the tusk.

'It's like a fan' (the ear.)

'...like a tree' (the leg.)

'...like a snake' (the trunk.)

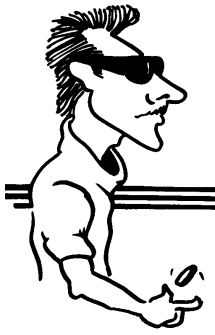
'...like a rope' (the tail.)

The blind men are, of course, all describing parts of the same thing. In the same way, the different [cultures] can sometimes seem so different as to be different things altogether." (p. 13.)

In some ways, we all are like the blind men and the elephant, limited by our own perspectives of a given culture or group of people and failing to see the variety of viewpoints present.

VI. Barriers to Cultural Understanding

Many obstacles check our full appreciation of other cultures/religions. The glut of information available--library circulations, Internet contacts, television newscasts and documentaries, newspapers and magazines--can overwhelm with their images and data. Uncomplicated, simple presentations fail to account for subtle, nuanced distinctions of interpretation and meaning.



Our own "spiritual blinders" may inhibit an objective, accurate appraisal of other religious/cultural systems.

Take a moment and consider the following terms. Ask yourself: What associations come to mind? Are the thoughts negative or positive? What difficulties arise when we categorize persons in such ways?

- Nerd
- Raghead
- Bubba
- Bimbo
- Charlie
- Commie
- Fundamentalist
- Dirtbag

Perceptions--our mental grasp of others and their ideas of us--differ, especially in cross-cultural settings. Recognition of our own and others unique perceptions clarifies and deepens understanding.

Common notions of Americans held by many people in other countries include:

- Outgoing, friendly
- Loud, rude, boastful, immature
- Hardworking
- Ignorant of other countries
- Generous
- Wealthy
- Always in a hurry

Depending on the country, many Americans may view others as:

- Meticulous and structured
- Private, suspicious of sharing information
- Authoritarian
- Religious zealots
- Warm and emotional
- Courteous and refined
- Always late

Specific barriers to understanding of other cultures include...

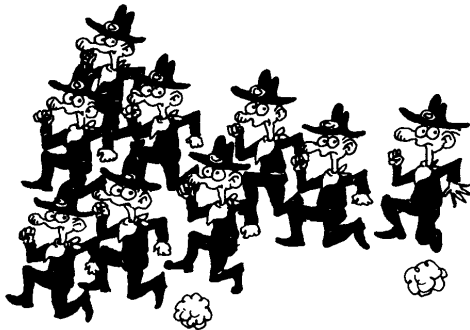
1. Ethnocentrism



Seeing other people's way of life only through one's own "glasses," regarding one's own culture as superior in all ways, can lead to unhealthy, proud attitudes, arrogant self-righteousness, and feelings of haughtiness which can destroy personal relationships.

2. Prejudice Rigid, negative attitudes based on faulty, preconceived, inflexible generalizations, numbs our ability to understand others. Prejudice too readily violates objective standards of fairness, justice, and impartiality.

3. Stereotypes Rigid biases--applied to all peoples of a particular group--demean others.



Perceptions become immune to logic and experience. A stereotyped template skews all incoming information. Depersonalization and dehumanization result. Individuals become caricatured, distorted, and seen too often only in a negative light.

4. American Cultural Barriers Based upon his experiences as a state department official and former hostage during the Iranian crisis, Moorhead Kennedy identifies the following four cultural barriers Americans distinctly possess. These matters especially relate to ethnocentrism and stereotyping.

a. Self-assertiveness Being bullheaded, successful "winners" often inhibits our ability to listen to others. The insensitive military slogan, "when you've got them by the shorts, their hearts and minds are sure to follow" expresses this barrier.

b. Isolationist Too often we see things as we want to see them, overlooking or denying what is really present in another culture.

c. Moralistic Seeing matters with an arrogant, God-given-destiny approach leads to judgmental, critical, insensitive thinking. The tendency is to believe one's standards as superior to those of others, criticizing others on the basis of standards which may not be appropriate for their culture.

d. Religiosity This crusader instinct defines and advocates views concerning secular issues with an absolute religious certainty. Such definitions are more appropriate to the basic tenets of revealed religion. Religiosity goes contrary to the thoughts expressed by Abraham Lincoln, who advocated tolerance and self-criticism. President Lincoln pointed out that...

"the Confederates prayed to the same God as did the North. We must do the 'right,' but we can do that only to the 'limited extent that God gives us to see it.'"
(Ayatollah in the Cathedral, pp. 192-202.)

5. Culture shock



This concept defines the confused feelings one experiences when confronted with a large number of new and unfamiliar people or situations.

Culture shock inhibits accurate understanding of others who are different. Most people undergo the disorientation and upset which comes when traveling to a new country or being placed in a new situation.

Think back to initial encounters with basic training or officer's basic courses. Many go through disorientation and distress. (Remember the first couple of weeks at the Presidio of Monterey?) Often this sense of frustration and bewilderment is compounded by a move to an overseas duty station. Thankfully, with the passage of time, most often these feelings leave.

Culture shock often follows a predictable pattern. Individuals enter a new setting with high energy and excitement levels.



After the initial euphoria, a letdown occurs. Resentment, discouragement, distress, frustration--even hostility and rebellion surface. For linguists and intelligence operatives, becoming entangled in this stage leads to negative, disparaging reactions.

Individuals lock themselves in the barracks with videos and drinks. Little sense of appreciation for host-nation culture and peoples occur. Only when a renewed stage of learning takes place--the acquiring of knowledge of a new society and people--can an atmosphere of acceptance and calm resurface.

Indications of the longterm effects of culture shock may surface due to a persons being too long, under too much pressure, in a country not his or her own.

Historian Barbara Tuchman describes General Stilwell's frame of mind at one point during World War II in the China/Burma/India theatre of operations. "...Stilwell's own frustrations were uppermost...[wrote Stilwell], 'I have been ignored, slighted, blocked, delayed, double-crossed, lied to and about...' He had lost tolerance." (Stilwell and the American Experience in China, 1911-1945, p. 379.)

Robert Kohls, in his book Survival Kit for Overseas Living, outlines an action plan for dealing with culture shock:

a. Gather information Before leaving for a new location, duty station, or overseas post/base, learn as much about that new setting as possible.



b. Analyze When hit with the letdown stage, look for logical reasons--describe, interpret, and evaluate what is happening to you.



c. Resist Negativity If the temptation comes to disparage the new culture, fight the tendency to fall to negative jokes and comments. Remain positive.



d. Befriend a Host-Nation

Counterpart Talk over your own reactions and feelings with someone who has a sympathetic ear, who can help you understand the new setting.



e. Demonstrate Confidence

Realize that these feelings too shall pass. Focusing on the long-term, positive outcome outlasts emotional reactions often experienced in the present.



Vocabulary List: Cultural Awareness

Creative generalizations Concepts--tempered with care and refinement, always subject to modification and open to change--which enable us to make careful statements. When kept dynamic, flexible and tentative, this conceptual format enables us to make intelligible statements about others.

Cultural sensitivity Possession of attitudes and knowledge which enables one to be aware of and interact with differing ethnic, racial and national groups

Culture shock The disorientation and upset which often accompany traveling to a new country or situation. Emotions vary including euphoria, distress, resentment, hostility, rebellion, and negativity.

Culture That which guides people in their thinking, acting and feeling. Language, values, customary behaviors; ideas, beliefs and patterns of thinking; these attributes describe social characteristics of a people. The total way of life of a group--passed on from generation to generation

Ethnocentrism Seeing other people's way of life only through one's own "glasses," regarding your own culture as superior in all ways, which leads to unhealthy, proud attitudes, arrogant self-righteousness, and feelings of haughtiness which can destroy personal relationships

Face Perceptions that others within your social group have of you

Guanxi (gwahn-shyee) Importance of developing a relationship or "connection" to procure goods and services

Hsiao (sheeou) Filial piety. The honor and reverence children show to both living and dead parents

Monochronic time Having a tendency to do only one thing at a time. Describes the approach to time held by many Americans

Peace Operations An umbrella term that encompasses the following types of activities--those that diplomatically lead (preventive diplomacy, peacemaking, peace building) and other complementary, (predominately military), peacekeeping and peace-enforcement activities

Perceptions Our mental grasp of others and their ideas of us

Polychronic time Tending to be involved in many things at once. Describes those who live in many non-European countries of the world

Prejudice Rigid, negative attitudes based on faulty, preconceived, inflexible generalizations, which numb our ability to understand others. Prejudice too readily violates objective standards of fairness, justice and impartiality.

Proverbs Short, pithy saying commonplace in most every culture

Stereotypes Rigid biases applied to all peoples of a particular group--thus simplifying and demeaning others. Perceptions become immune to logic and experience. A stereotyped template skews all incoming information. Depersonalization and dehumanization result. Individuals become caricatured, distorted, and seen too often only in a negative light.

Stilwell, Joseph W. American General who oversaw American/Allied operations in the China/Burma/India theater during much of World War II.

Review Quiz: Cultural Awareness



Part 1--Matching Place the correct letter in the blank provided. Not all of the lettered items may be used.

- | | |
|---------------------------------|--|
| 1. ____ Stereotypes | A. Concepts--tempered with care, refinement, always subject to modification and open to change--which enable us to make careful statements. |
| 2. ____ Polychronic time | |
| 3. ____ Face | |
| 4. ____ Hsiao | B. Possession of attitudes and knowledge which enables one to be aware of and interact with differing ethnic, racial and national groups. |
| 5. ____ Guanxi | |
| 6. ____ Prejudice | C. The disorientation and upset which often accompany traveling to a new country or situation. |
| 7. ____ Creative generalization | |
| 8. ____ Monochronic time | D. That which guides people in their thinking, acting and feelings Language, values, customary behaviors; ideas, beliefs and patterns of thinking. |
| 9. ____ Peace operations | |
| 10. ____ Culture shock | |
| 11. ____ Ethnocentrism | E. Seeing other people's way of life only through one's own "glasses," regarding your own culture as superior in all ways. |
| 12. ____ Culture | F. Perceptions that others within your social group have of you. |
| | G. Having a tendency to do only one thing at a time. |

- H. Filial piety. The honor and reverence children show to both living and dead parents.
 - I. An umbrella term that encompasses many types of activities; those diplomatically lead (preventive diplomacy, peacemaking, peace building) and two complementary, (predominately military), peacekeeping and peace-enforcement activities.
 - J. Our mental grasp of others and their ideas of us.
 - K. Tending to be involved in many things at once.
 - L. Rigid, negative attitudes based on faulty, preconceived, inflexible generalizations, which numb our ability to understand others.
 - M. Short, pithy saying commonplace in most every culture.
 - N. Importance of developing a relationship or "connection" to procure goods and services.
 - O. Rigid biases applied to all peoples of a particular group--thus simplifying and demeaning others. Perceptions become immune to logic and experience.
-



Part 2--Multiple Choice: Place the letter of the most correct answer in the blank provided.

1. ____ What statement best reflects why cultural awareness is important for military linguists?
 - a. When you have them by the shorts, hearts and minds will soon follow.
 - b. Such awareness promotes harmonious interaction with Allied counterparts.
 - c. Guns and butter get things done.
2. ____ For LTG Pagonis, chief allied logistician during Desert Shield/Storm/Farewell, what was the most important communication pattern he employed during the conflict?
 - a. Fingering worry beads.
 - b. Displaying self-control and calmness in all settings.
 - c. Spouting forth Persian Gulf gender issues.
3. ____ During Desert Storm/Shield/Farewell, General Schwarzkopf discovered that decision-making time with Saudi Arabian counterparts took _____ than that with other Americans.
 - a. excessively longer
 - b. much less time
4. ____ The diversity of American attitudes towards gun control, abortion, and dealing with the federal deficit demonstrates
 - a. that people like to spout off without thinking.
 - b. that Americans are a monolithic, homogeneous people.
 - c. the great variety within our country.

5. _____ What is **NOT** a cultural awareness advantage possessed by military personnel?

- a. Diversity found within the nation and military
- b. Acculturation of "noble values" occurring in basic training
- c. Being perceived by non-Department of Defense as having the military mindset

6. _____ When developed correctly, creative generalizations most often are

- a. subject to modification and open to change.
- b. sweeping statements leading to erroneous conclusions.
- c. the basis for stereotyped, prejudiced notions about others.

7. _____ In many areas of the world, politics, economics, government, and religious beliefs are

- a. confined to separate, individualized compartments of society.
- b. fused together, being intertwined throughout the culture.

8. _____ The American constitution respects

- a. the division between church and state.
- b. church/state fusion.

9. _____ Seeing other people's way of life only through one's own "glasses," regarding one's own culture as superior, best describes

- a. ethnocentrism.
- b. religiosity.
- c. culture shock.

10. _____ The American general in charge of Allied operations in the China/Burma/India theater during World War II was

- a. Gus Pagonis.
- b. H. Norman Schwartzkopf.
- c. Joseph W. Stilwell.

Part 3--Identification U.S. or East Asian personnel traditionally possess the following proverbs and values. Place 'US' in front of those held by many Americans; and 'EA' before those held by many East Asians.



1. _____ A stitch in time saves nine.
2. _____ Without old paintings in the hall, a family cannot be said to be established.
3. _____ Peace is happiness; merit is long life; contentment is wealth; and the obtaining of one's desires is honor.
4. _____ One with a settled disposition will think even cabbage roots are fragrant.
5. _____ God helps those who help themselves.
6. _____ All happiness in the world arises from a wish for the welfare of others; all misery arises from indulging the self.
7. _____ The family that has an old person in it possesses a precious jewel.
8. _____ If at first you don't succeed, try, try again.
9. _____ An egg should never argue with a rock.
10. _____ The husband will never banish from his household the wife who shared all the weal and woe with him.
11. _____ Change, progress and trust in the future.
12. _____ Individualism and privacy.
13. _____ He who would stand up in the world must first learn to stoop.
14. _____ The riper the grain is, the lower it hangs its head.
15. _____ Open, direct, assertive ways of communicating.
16. _____ Informality in speech, dress and approach to life.

17. _____ As the eagle's call echoes in the mountains, so a person's name continues after his death.
18. _____ Truncated, fast, efficient and organized use of time.
19. _____ Forgetting evil and speaking only good helps to hold society together and preserve [humankind's] dignity with one another.
20. _____ A wise student questions his or her own skill, not the examiner's competence.

Part 4--Identification Place an M (Monochronic [American/European] People) or a P (Polychronic [non-American/European] People) before the trait which tends to describe many monochronic or polychronic peoples.



1. _____ Borrow and lend things often and easily.
2. _____ Emphasize promptness.
3. _____ Change plans often and easily.
4. _____ Do many things at once.
5. _____ Highly distractible and subject to interruptions.
6. _____ Concentrate on the job at hand.
7. _____ Strictly adhere to plans set.
8. _____ Seldom borrow or lend.
9. _____ Do one thing at a time.
10. _____ Take deadlines and schedules seriously.



Part 5--True or False

Place a T or an F in the blank provided.

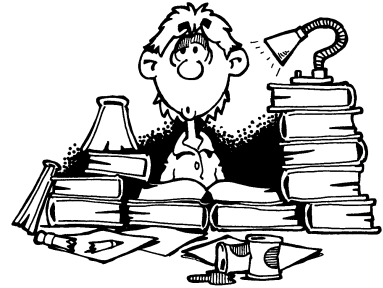
1. _____ Recent peace operations and combined UN/multinational missions demonstrate the importance of awareness of cultural factors by military personnel.
2. _____ Successful intelligence collection includes religious beliefs, political loyalties, and ethnic backgrounds of regions analyzed.
3. _____ Assessing the determination of a resistance group to persevere can be a part of the intelligence mission.
4. _____ The U.S. military is the largest, most diverse organization in our nation.
5. _____ Concerning time perceptions, Americans tend to be polychronic people.
6. _____ Creative generalizations foster rigid, bullheaded opinions and attitudes.
7. _____ Cultures and peoples are multilayered, complex entities.
8. _____ It is difficult to make broad, accurate, conclusive statements about others.
9. _____ Demonstrating civility and respect promotes understanding between groups of people.
10. _____ In many cultures of the world, religion is an increasingly important force for political/societal renewal.
11. _____ The glut of information available (books, Internet contacts, newspapers, news broadcasts), if mishandled, can create barriers to cultural understanding.

12. _____ Personal "spiritual blinders" may inhibit accurate appraisal of other religious/cultural systems.
13. _____ Arrogant self-righteousness and haughty feelings can destroy relationships and make barriers to understanding.
14. _____ Self-assertiveness often enhances our ability to listen to others.
15. _____ Demonstrating confidence, realizing lousy feelings often pass, and focusing on the long term can help one deal with culture shock.



"Let Off Some Steam!"

Sources Used in Unit 1--Cultural Awareness



Althen, Gary, American Ways, (Yarmouth, Maine: Intercultural Press, 1988). Good resource to see how others view the United States. (Aiso Library)

Bellutowski, Paul, Parameters, Spring, 1996.

Department of Defense, Office of the Chief of Military History, American Military History, (U.S. Army, 1988).

Chapter 28, "The U.S. Army in Vietnam" presents a sobering picture of the geopolitical/military factors involved in the East Asian conflict. Argues for the importance of cultural, social, historical and political factors as important in military operations.

Field Manual 100-23, Peace Operations, (Wash. DC: Headquarters, Department of the Army, 30 Dec 1994).

Field Manual 100-5 Operations, (Wash. DC: Headquarters, Department of the Army, 14 Jun 1993).

Hall, Edward T. and Mildred Reed Hall, Understanding Cultural Differences, (Yarmouth, Maine: Intercultural Press, 1990).

Parts 1 (Key Concepts: Underlying Structures of Culture) and 4 (The Americans) give excellent insight. (Aiso Library)

Huntington, Samuel, The Clash of Civilizations and the Remaking of World Order, (NY: Simon and Schuster, 1996).

Controversial and thought provoking analysis of geopolitics by an esteemed Harvard professor.

Kennedy, Moorhead, The Ayatollah in the Cathedral, (New York: Hill and Wang, 1986).

Chapter 11, "Cultural Barriers to International Understanding," offers excellent analysis. Mr. Kennedy, a career diplomat, was one of the Iran hostages.

Kohls, Robert, Survival Kit for Overseas Living, (Yarmouth, Maine: Intercultural Press, 1984).

Relates much excellent culture shock material. Good resource for preparation for overseas deployment or a new duty station. (Aiso Library)

Mead, Richard, International Management: Cross Cultural Dimensions, (Cambridge, Mass: Blackwell, 1994).

Nydell, Margaret, Understanding Arabs, (Yarmouth, Maine: Intercultural Press, 1987).

Perhaps the best single source for dealing with Middle East peoples. Author deals with tension producing areas, not just easy issues. (Aiso Library) A new edition came out in 1996.

Toffler, Alvin and Heidi, War and Anti-War, (Boston: Little, Brown, 1993)

Tuchman, Barbara W., Stilwell and the American Experience in China, 1911-1945, (New York: Macmillan, 1970).

Must reading for anyone interested in the history of American dealings with the Chinese during the first half of this century. Extensive account of the life and work of General Joseph (Vinegar Joe) Stilwell in the China-Burma-India theater during WW II. History written at its best.

Wenzhong, Hu and Cornelius L. Grove, Encountering the Chinese--A Guide for Americans, (Yarmouth, Maine: Intercultural Press, 1991).

Yong-Chol, Kim, Proverbs, East and West, (Elizabeth, New Jersey: Hollym 1991).

Excellent compilation of Chinese, Korean and Japanese sayings with accompanying Western counterparts.



Resources For Further Study

Headquarters, Department of the Army, Training Circular 26-6, Commanders Equal Opportunity Handbook, (Washington, D.C.: Headquarters, Department of Army, 1994).

Chapter 3, "Leadership Issues Related to Cultural Diversity" gives "down to earth," straight forward guidance all military personnel can use.

Kohls, Robert and Knight, John, Developing Intercultural Awareness, (Yarmouth, Maine: Intercultural Press).

Great resource for games and learning activities. (Aiso Library)

Morrison, Terri, Wayne Conway and George Borden, Kiss, Bow or Shake Hands: How to Do Business in Sixty Countries, (P. Holbrook, Mass: Bob Adams, 1994).

Pagonis, William G., Moving Mountains, (Boston, Mass: Harvard Business School, 1992).

Many accounts of the need for soldiers to demonstrate cultural sensitivity. Written by the chief logistician of Desert Storm/Shield/Farewell. (Chamberlin Library)

Said, Edward, Orientalism, (NY: Random House, 1979).

Monumental work which seeks to dispel "we-they" categorizations and notions. Author argues for the necessity to enrich and promote the entire human community.

Schwarzkopf, H. Norman, It Doesn't Take a Hero, (New York: Bantam, 1992), especially pages 332 - 339 and 396 - 399.

Portions of this autobiography stress the necessity of cultural awareness by commanders and soldiers, sailors, airmen and Marines on the ground.

Seelye, Ned, Teaching Culture, (Lincolnwood, Ill: National Textbook Company, 1991).

Good for theory and practice of teaching culture. Stages of cultural training and national character studies are outlined. (Aiso Library)

Storti, Craig, Cross-Cultural Dialogues, (Yarmouth, Maine: Intercultural Press, 1994).

Great discussion starters for a variety of cultures. (Aiso Library)

Storti, Craig, The Art of Crossing Cultures, (Yarmouth, Maine: Intercultural Press, 1989).

Author's fresh and creative style make this book a delight to use. (Aiso Library)



"You've got to go from where you are. You've got to do the best with what you have." (General Edward C. Meyer)

